

SRIMAD BHAGAVATAM

CHAPTER 1, VOLUME 5

THE HISTORY OF PRIYAVRATA

PREFACE

Through the previous Volume 4, the history of Uttanapada, the son of Svayambhuva Manu, and other descendants of Uttanapada have been dealt with. The concept of “Visarga” was the subject matter which has been dealt with in Volume 4.

This fifth volume contains twenty six chapters. The main emphasis in this volume is what is known as “Sthanam” or what is known as “maintenance” or “sustenance” as one of the ten qualifications a Maha Purana must have, of which Srimad Bhagavatam is one.

This “Sthanam” indicates that all the creations of the universe with their divisions and subdivisions are sustained and protected by the Bhagavan. The earth known as globe (our ancestors knew even more than five thousand years ago that the earth is round), which consists of the islands and other land mass with definite boundaries is ruled by various kings; the higher worlds are ruled over by the divine beings; and the lower worlds are ruled over by the asuras. All of them are supposed to conduct themselves with the norms and yardsticks prescribed by the Bhagavan.

The first twenty chapters in this volume describe about the rule of sustenance of the earth, and, thereafter, each three chapters deal with the descriptions about sustenance of the higher and the lower worlds.

Priyavrata acquired the knowledge of self realization from Saint Narada and became a person of great visionary and knowledge. However, he involves himself, after the acquirement of the knowledge of self realization, into the worldly activities. But, he discards all his association with the worldly comforts and merges with the Bhagavan subsequently.

This first chapter deals with the story of Priyavrata and what all he did in his life.

Stanza 1

*rājovāca
priyavrato bhāgavata
ātmārāmaḥ katham mune
gṛhe 'ramata yan-mūlaḥ
karma-bandhaḥ parābhavaḥ*

(rājovāca) King Pareekshit put forward his question to Sukha Brahma Rishi:

**(mune) Hey Brahma Rishi Sukha ! (yan-mūlaḥ) Under what circumstances (katham) and for what reasons did (priyavrataḥ) Priyavrata,
(bhāgavataḥ) who was a great devotee of the Bhagavan,
(ātmārāmaḥ) and who already had in him the requisite self realization,
(aramata) got himself involved (gṛhe) in such worldly activities,
(karma-bandhaḥ) which binds a person through his fruitive deeds
(parābhavaḥ) and which draws a curtain towards the attainment of self realization.**

Note : It is not possible for a self realized and devoted person to get himself involved in the worldly activities of fruitive actions, as

he would have realized the futility of such activities by then. That being so, King Pareekshit is asking as to what made Priyavrata, a self realized being, to once again involve himself in the fruitive deeds of the worldly life. Keeping this in mind, the King is putting further questions to Sri Sukha Brahma Rishi.

Stanza 2

*na nūnaṁ mukta-saṅgānāṁ
tādr̥śānāṁ dvijar̥ṣabha
gr̥heṣv abhiniveśo 'yaṁ
puṁsāṁ bhavitum arhati*

*(dvijar̥ṣabha) Hey the greatest saint!
(nūnaṁ) Definitely (na arhati) it is not at all possible
(tādr̥śānāṁ) for such (puṁsāṁ) persons,
(mukta-saṅgānāṁ) who had already disassociated themselves
from indulging (gr̥heṣu) in household activities
(because of the realization they had reached),
(bhavitum) to get themselves (abhiniveśaḥ) involved (ayaṁ) in
this manner towards the worldly activities.*

Note : King Pareekshit is expressing a doubt that at best Priyavrata might have had the welfare of his own family members in mind and perhaps that was the reason for him to get involved in household matters. He feels, therefore, that there can definitely be no other reason for Priyavrata to behave in this manner. In a way he is thus expressing surprise about this happening to Priyavrata.

Stanza 3

*mahatāṁ khalu viprar̥ṣe
uttamaśloka-pādayoḥ
chāyā-nirvr̥ta-cittānāṁ
na kuṭumbe spr̥hā-matiḥ*

(viprarṣe) Hey the greatest Brahma Rishi! (mahatām) Such great men, (chāyā-nirvr̥ta-cittānām) whose hearts are enjoying under the cool shadows (uttamaśloka-pādayoḥ) of the pious lotus feet of the Bhagavan, (na khalu) do not have (sprhā-matiḥ) inclination to involve themselves (kuṭumbe) in their family activities !

Note : King Pareekshit says further that he has a doubt as to whether Priyavrata did really acquire that kind of self realization ? He is putting this doubt as he finds a contradiction and, in fact, surprised as to how can a person of that calibre, who has acquired the knowledge realization, come back again to the worldly household activities! King Pareekshit was very definite that such enlightened persons like Priyavrata can never have any desire to enjoy the happiness of household life, which are very silly and which leads to more and more attachment with the material world.

Stanza 4

**saṁśayo 'yaṁ mahān brahman
dārāgāra-sutādiṣu
saktasya yat siddhir abhūt
kṛṣṇe ca matir acyutā**

**(brahman) Hey the knowledgeable saint!
(ayaṁ mahān saṁśayaḥ) I really have a great doubt if
Priyavrata,
(saktasya) who got involved (dārāgāra-sutādiṣu) in the worldly activities and also the family matters concerning his wife, home and children etc.,
(siddhiḥ) did really acquire the knowledge of self realization,
(abhūt) and did he really have (acyutā matiḥ) total faith and dedicated mind (kṛṣṇe) towards the Bhagavan?**

Stanza 5

śrī-śuka uvāca

*bāḍham uktam bhagavata uttamaślokasya śrīmac-caraṇāravinda-makarandara-
rasa āveśita-cetaso bhāgavata-paramahaṁsa-dayita-kathām kiñcid antarāya-
vihatām svām śivatamām padavīm na prāyeṇa hinvanti.*

**(śrī-śuka uvāca) Sri Suka Brahma Rishi replied to King
Pareekshit:**

*bāḍham uktam = You have said it right (but, still)
those devotees of the Bhagavan,
(āveśita-cetasaḥ) who, having entered with their heart and
soul (śrīmac-caraṇāravinda-makarandara-) into the essence of the
honey risen from the lotus flower feet
(uttamaślokasya bhagavataḥ) of the Bhagavan, Whose glories
destroy one's ignorance,*

*(bhāgavata-paramahaṁsaḥ) who are like the king of swans
(meaning thereby those who have really achieved the
knowledge of self realization, who can distinctly understand
about the principles leading to self realization),*

*(prāyeṇa na hinvanti) in most of the instances, never leave,
(svām) their (śivatamām) extremely auspicious (padavīm)
chosen path (dayita-kathām) of the stories and worship of their
endearing Sri Vasudeva,*

*(kiñcid antarāya-vihatām api) even if some obstacles come in
their way for whatever reasons.*

Note : What is being conveyed above by Sri Sukha Brahma Rishi is that, the real devotees of the Bhagavan, who have acquired the knowledge of self realization, shall have the capacity to come back to the path of deliverance, even if, for some reason or the other,

they have to switch back to the path of fruitive deeds and actions of the household activities/worldly activities.

This is exactly what had happened in the case of Priyavrata. What has come as a hindrance to him in the path of deliverance is only because of the instructions of Lord Brahma. This is being explained below.

Stanza 6

yarhi vāva ha rājan sa rāja-putraḥ priyavrataḥ parama-bhāgavato nāradasya caraṇopasevayāñjasāvagata-paramārtha-satattvo brahma-satreṇa dīkṣiṣyamāṇo 'vani-tala-paripālanāyāmnāta-pravara-guṇa-gaṇaikānta-bhājanatayā sva-pitropāmanrito bhagavati vāsudeva evāvyavadhāna-samādhi-yogena samāveśita-sakala-kāraka-kriyā-kalāpo naivābhyanandad yadyapi tad apratyāmnātavyam tad-adhikaraṇa ātmano 'nyasmād asato 'pi parābhavam anvīkṣamāṇaḥ.

Stanza 7

atha ha bhagavān ādi-deva etasya guṇa-visargasya paribr̥mhaṇānudhyānavyavasita-sakala-jagad-abhiprāya ātma-yonir akhila-nigama-nija-gaṇa-pariveṣṭitaḥ sva-bhavanād avatatāra.

(rājan) Hey King Pareekshit!

(saḥ rāja-putraḥ priyavrataḥ) As that prince, Priyavrata,

**(parama-bhāgavataḥ) who was very much devoted to the
Bhagavan,**

**(nāradasya caraṇopasevayā) because of his humble and devoted
service to the Saint Narada,**

**(āñjasāvagata-paramārtha-satattvaḥ) very easily became a person,
who could acquire the knowledge of self realization,**

(brahma-satreṇa dīkṣiṣyamāṇaḥ) and was about to be ready to carry on a disciplined life through the methods of the realized principles leading to elevation to higher levels of deliverance,

(sva-pitropāmantritaḥ) he was appointed by none other than his father, Svayambhuva Manu,

(avani-tala-paripālanā) with the sole purpose of protecting the earth,

(āmnāta-pravara-guṇa-gaṇaikānta-bhājanatayā) because Priyavrata was the only available person, who was best suited and qualified with the characteristics required for a fit ruler, as prescribed in the Sastras.

(yadyapi tad apratyāmnātavyam) Though these instructions of his father were not supposed to be disobeyed by him,

(bhagavati vāsudeva eva) Priyavrata, who had already engaged himself into the constant and continuous devotional service to the Bhagavan (samāveśita-sakala-kāraka-kriyā-kalāpaḥ) by submitting all his sense organs and mind to the Bhagavan,

(tad-adhikaraṇa, asataḥ api anyasmāt) considered the taking over by himself the rule of the kingdom, though illusionary for a realized person, could possibly come in the way of pursuing his life towards self realization.

(ātmanaḥ parābhavam anvīkṣamāṇaḥ naiva abhyanandat) Thinking that the same can lead to defeat in the purpose of his aim of life, he did not like the taking over of the rein at all.

(yarhi vāva ha, atha ha) When this contradiction came into the surface, at that time,

(ādi-deva bhagavān ātma-yoniḥ) the very first divine being and the repository of all the knowledge, Lord Brahma,

(*paribr̥mhaṇānudhyāna-vyavasita-sakala-jagad-abhiprāyah*) who was having the consensus of everyone who all had already determined and concurred with this decision (of making Priyavrata as the ruler) because of their constant thinking of ensuring the creation and sustenance and growth of the world (*etasya guṇa-visargasya*) with all its three characteristics thereof,

(*akhila-nigama-nija-gaṇa-pariveṣṭitaḥ*) accompanied by all the divine personalities, and all his followers starting with Marichi etc.,

(*sva-bhavanāt avatatāra*) came down from His world of Satya loka (also known as Brahmaloaka).

Stanza 8

sa tatra tatra gagana-tala uḍu-patir iva vimānāvalibhir anupatham amara-parivr̥ḍhair abhipūjyamānaḥ pathi pathi ca varūthaśaḥ siddha-gandharva-sādhyā-cāraṇa-muni-gaṇair upagīyamāno gandha-mādana-droṇīm avabhāsayann upasasarpa.

(*sa gagana-tale uḍu-patiḥ iva*) Lord Brahma, was shining just like the moon, the leader of all the stars,

(*anupatham amara-parivr̥ḍhaiḥ abhipūjyamānaḥ*) was being worshipped all along the way by the greatest of the divine beings starting with Lord Indra,

(*tatra tatra pathi pathi*) at each and every place, and at each pathway,

(*varūthaśaḥ siddha-gandharva-sādhyā-cāraṇa-muni-gaṇaiḥ upagīyamānaḥ*) was being praised by the groups and groups of Siddhas, Gandharvas, Sadhyas, Charanas, the saints and sages etc.

(*gandha-mādana-droṇīm avabhāsayan upasasarpa*) as he arrived at the city of Gandamaada, making the entry point of that city so much bright and shining because of His very presence.

Stanza 9

tatra ha vā enam devarṣir haṁsa-yānena pitaram bhagavantam hiraṇya-garbham upalabhamānaḥ sahasaivotthāyārhaṇena saha pitā-putrābhyām avahitāñjalir upatasthe.

**(*devarṣiḥ*) Saint Narada (*tatra ha vai*) was available right there at that time,
(*haṁsa-yānena upalabhamānaḥ*) and he could recognize from the approaching consort, the white swan, (*enam bhagavantam*) that the divine person arriving there (*pitaram hiraṇya-garbham*) was none other than his own father, Lord Brahma.
(*sahasā eva utthāya*) He immediately got up from his place (*avahitāñjaliḥ*) with his hands folded and showing due respect,
(*pitā-putrābhyām saha*) and along with the father and the son (the reference is to Svayambhuva Manu and his son Priyavrata),
(*ārhaṇena upatasthe*) conducted the worship and obeisances to Lord Brahma as per the prescribed protocol and praised His glories.**

Note : It was already seen earlier that Priyavrata was initiated into the matters relating to knowledge of self realization by Saint Narada. So Saint Narada was present there along with Priyavrata. As Priyavrata was taking his final decision and prepared himself to follow the path of deliverance, his father Svayambhuva Manu approached him with a request to take over the reign of the kingdom. Hence, there was a contradiction of approach before Priyavrata who was not inclined to go with his father's instructions. It was at that time Lord Brahma was seen arriving in the gate of the city of Gandamaad.

What the above stanza shows is that the discussions and plan of action about which contradictions have arisen before Priyavrata, could wait for the time being, as the first duty before Saint Narada, Svayambhuva Manu and Priyavrata now was to go forward, welcome Lord Brahma and observe the prescribed protocol and obeisances to Him. When great men are seen approaching it is the bounden duty of others to go forward and welcome them instead of sitting at their own place and waiting for them to reach. This lesson is being conveyed to us for us to follow in similar situations.

Stanza 10

bhagavān api bhārata tad-upanītārhaṇaḥ sūkta-vākyenātitarām uḍita-guṇa-gaṇāvatāra-sujayaḥ priyavratam ādi-puruṣaḥ taṁ sadaya-hāsāvaloka iti hovāca.

(bhārata) Hey the greatest personality in the Bharata dynasty, King Pareekshit!

(bhagavān ādi-puruṣaḥ api) As far as Lord Brahma, the repository of all knowledge and prosperities, was concerned,

(tad-upanītārhaṇaḥ) acknowledging the worship offered by Saint Narada,

(sūkta-vākyena atitarām uḍita-guṇa-gaṇāvatāra-sujayaḥ) and after being praised about His glories and special qualities with appropriate words by all persons present there,

(sadaya-hāsāvaloka iti taṁ priyavratam ovāca hi) addressed, very compassionately and smilingly, these words looking at Priyavrata.

Note : Through the following nine stanzas, Lord Brahma conveys the inherent meanings about the paths of fruitive deeds and deliverance. Because Lord Brahma occupies always with the fruitive deeds (as the job of creation involves such deeds), He had already a doubt that Priyavrata may not accept his instructions as very authoritative when Lord Brahma advocates the path of fruitive deeds. He, therefore, tells Priyavrata that the words he is going to convey are not in fact his own, but those of the Bhagavan Shri Hari, and accordingly, the instructions He is going to give are directly from and with full consent of Shri Hari .

Stanza 11

*śrī-bhagavān uvāca
nibodha tātedam ṛtaṁ bravīmi
māsūyitum devam arhasy aprameyam
vayaṁ bhavas te tata eṣa maharṣir
vahāma sarve vivaśā yasya diṣṭam*

(śrī-bhagavān uvāca) Lord Brahma said to Priyavrata:

(tāta) Hey my son Priyavrata! (idam nibodha) Please listen to what I am going to tell you. (ṛtaṁ bravīmi) I am telling you the truth.

(aprameyam) It is impossible for anyone to comprehend that Supreme Being through his sense organs, as He is beyond such comprehension. (mā aharsi) Therefore, it is not appropriate to judge or look (devam) at Him (asūyitum) with one's own limited view and foist any fault on Him.

(vayaṁ bhavaḥ) Me, Sri Rudra, (te tataḥ) your father Svayambhuva Manu, (eṣaḥ maharṣiḥ) this great teacher (Guru) Saint Narada Maharshi, (sarve) and like us all others, (vivaśāḥ) are not at all independent, (vahāma) and,

**therefore, we strictly carry out (*yasya*) His (*diṣṭam*)
instructions.**

Note : Lord Brahma is explaining through the following three stanzas what He means by the non independence of everyone other than that Supreme Being.

Stanza 12

*na tasya kaścit tapasā vidyayā vā
na yoga-vīryeṇa manīṣayā vā
naivārtha-dharmaiḥ parataḥ svato vā
kṛtaṁ nihantuṁ tanu-bhṛd vibhūyāt*

**(*na*) Not a single person, (*kaścit tanu-bhṛd*) who has taken the
material body,**

**(*vibhūyāt*) has the required strength or capacity,
(*tapasā*) either through penance (*vidyayā vā*) or through
knowledge,**

**(*nihantuṁ*) to create any hindrance or upset (*kṛtaṁ*) the
creations (*tasya*) of that Supreme Being.**

**(*na*) It cannot be done (*yoga-vīryeṇa*) through the Yogic
powers**

(*manīṣayā vā*) or through the use of intelligence.

(*na eva*) It is also absolutely not possible to do so

**(*artha-dharmaiḥ*) through wealth, through the observance of
good conduct,**

**(*parataḥ*) through the help of others, (*svataḥ vā*) and through
one's own capacity.**

Stanza 13

*bhavāya nāśāya ca karma kartuṁ
śokāya mohāya sadā bhayāya
sukhāya duḥkhāya ca deha-yogam
avyakta-diṣṭaṁ janatāṅga dhatte*

(aṅga) Hey son! (avyakta-diṣṭam) As per the instructions of that Supreme Almighty, (janatā) the living beings in this world

(dhatte) connect themselves (deha-yogam) with suitable material bodies (bhavāya) for the purpose of taking birth, (nāśāya) dying, (karma kartum) carrying out various deeds, (śokāya) getting into anxiety, (mohāya) getting entrapped into illusions out of ignorance, (sadā) and at all times (bhayāya) fearing, (sukhāya) enjoying (duḥkhāya ca) or facing distress.

Stanza 14

**yad-vāci tantyām guṇa-karma-dāmabhiḥ
sudustarair vatsa vyaṁ suyojitāḥ
sarve vahāmo balim īśvarāya
protā nasīva dvi-pade catuṣ-padaḥ**

(vatsa) Hey my dear son! (sarve vyaṁ) All of us (guṇa-karma-dāmabhiḥ) are bound by the threads of our characteristics (like Sattva, Rajas and Tamas) and the resultant fruitive deeds and actions (sudustaraiḥ) from which there is no way that we can just wriggle out from them,

(tantyām) which is further tied as a solid rope (yad-vāci) of the prescriptions of that Supreme Being (through the Vedic principles),

(suyojitāḥ) and being perfectly controlled through that rope (nasi protāḥ) inserted through the nose,

(dvi-pade iva) and though we are humans, but just like (catuṣ-padaḥ) the cattle being controlled in this manner,

*(vahāmaḥ) we carry on us the heavy load (balim) of our own
fruitive deeds (īśvarāya) submitting ourselves to that Supreme
Being.*

Stanza 15

*īśābhisṛṣṭam̐ hy avarundhmahe 'ṅga
duḥkham̐ sukham̐ vā guṇa-karma-saṅgāt
āsthāya tat tad yad ayuṅkta nāthaś
cakṣuṣmatāndhā iva nīyamānāḥ*

*(aṅga) Hey dear son Priyavrata!
All of us take (tat tat) the respective life forms (yat yat) in
accordance with the specified bodies for each,
(ayuṅkta) as determined (nāthaḥ) by that Supreme Being,
(guṇa-karma-saṅgāt) depending upon the influence of the deeds
carried out by each of us through our different
characteristics,
(nīyamānāḥ) and we are all being led (īśāḥ) by that Supreme
Being
(āndhāḥ iva) just as the blind men are being led (cakṣuṣmatā)
by only one person who has power of sight,
(avarundhmahe) and we accept (abhisṛṣṭam̐ hi) whatever is
handed down to us by that Supreme Being,
(duḥkham̐) be it miseries (sukham̐ vā) or happiness.*

Note : Lord Brahma has explained through the above four stanzas the famously known reality which is “*Daivādhīnam̐ Jagat Sarvaṁ*” - the entire living beings/the entire forms of lives/in fact the entire universe are all under the control of that Supreme Being.

It is within the boundaries and control set by that Supreme Being the entire life forms take their distinct bodies, their death, and in between life and death their deeds and functions of each and everything as well as their enjoying the resultant consequences of their fruitive deeds.

Just as one person, who has the eyesight, lead all other blind persons in his own way and method through which that only one person can desire, in the same manner that Supreme Being directs the world and the living beings to whichever ways about which none is aware.

The above statement is true. However, it can be said that the connectivity with the material body is applicable only for ignorant persons. It cannot be said about the person who are knowledgeable. If that argument is put forward, Lord Brahma counters the same through the following stanza.

Stanza 16

*mukto 'pi tāvad bibhryāt sva-deham
ārabdham aśnann abhimāna-sūnyaḥ
yathānubhūtaṁ pratiyāta-nidraḥ
kiṁ tv anya-dehāya guṇān na vṛikte*

(muktaḥ api) Even a person who is already liberated,

(bibhryāt) shall be holding on (sva-deham) to his present body depending upon the remaining part of the consequences of his actions previously undertaken by him,

(tāvat) and till such period of time,

(yathā) the manner in which, (anubhūtaṁ) a person who remembers his experiences of his dream (pratiyāta-nidraḥ) after he wakes up from his sleep,

(aśnann) continue experiencing (ārabdham) the consequences of the fruitive deeds and actions undertaken,

(abhimāna-sūnyaḥ) without leaving any imprint/impressions in him about he being the owner of and enjoyer in such actions.

(kim tu) However, he (being the realized person) (na vṛñkte) shall not inherit (guṇān) the new desires for the enjoyment of fruitive deeds and actions (anya-dehāya) in order to start over a new material body after his death.

Note : How can a person remain unaffected by staying in his home indulging in household/worldly activities and still get the feeling of he being non involved in such activities and simultaneously get deliverance?

Therefore, will it not be appropriate for such a person to sacrifice his household activities and accept the way of life of living in the forest?

This doubt is being cleared by Lord Brahma through the following stanza.

Stanza 17

***bhayam̐ pramattasya vaneṣv api syād
yataḥ sa āste saha-ṣaṭ-sapatnaḥ
jīendriyasyātma-rater budhasya
gṛhāśramaḥ kim nu karoty avadyam***

**(pramattasya) A person, whose sense organs are not under the control of his mind,
(syāt) shall always get immersed (bhayam̐) into the worldly way of life,
(vaneṣv api) even if such a person is staying in the hermitage in any forest.**

(yataḥ) This is because (saḥ) he (āste) is sitting there (saha-ṣaṭ-sapatnaḥ) with six of his enemies, which are his mind and five sense organs.

(jitendriyasya) That being so, (kim nu) how come (grhāśramah) the involvement in the household activities (budhasya) by a knowledgeable person, (avadyam) can adversely (karoti) affect him, if he has control over his mind and his sense organs, (ātma-rateḥ) and is self realized and enjoys assimilating himself with that ultimate truth?

Note : Someone says that the attachment to the material desires come about only during the period when a person is leading a householder's life. It cannot when a person lives in the forest. If this is the argument, Lord Brahma is countering it through the following stanza.

Stanza 18

**yaḥ ṣaṭ sapatnān vijigīṣamāṇo
grheṣu nirviśya yateta pūrvam
atyeti durgāśrita ūrjitārīn
kṣīṇeṣu kāmaṁ vicared vipaścit**

(yaḥ) The one (vijigīṣamāṇah) who is eager to conquer over (ṣaṭ sapatnān) his enemies, which are these six senses, (nirviśya) should involve himself (pūrvam) first (grheṣu) in the household activities, (yateta) and try gradually (kṣīṇeṣu) to make those senses weak (by not getting himself influenced by them in due course of time).

(vipaścit) Such a person who has become more knowledgeable (about these matters) (kāmaṁ) might move around at his free will either in the forest or in the household activities, but he shall win over all the attachment to these material desires (by winning over his sense organs),

just like a person (durgāśritaḥ) who is firmly positioned in a fort (atyeti) wins over (ūrjitārīn) his powerful enemies.

Note : A person, who seeks deliverance, must try to win over his sense organs while carrying out his functions as a householder enjoying all the material comforts. One must take this opportunity of household life as a fort within which one can sit safely and still win over these enemies. This is what is conveyed through the above stanza.

However, this fort known as the householder life does concern only ordinary persons. As far as Priyavrata is concerned he has achieved the highest fort of the pious lotus feet of the Bhagavan Himself. That being so the victory over the enemies, known as his sense organs, is very very easy for Priyavrata. This matter is being highlighted through the following stanza.

Stanza 19

***tvaṁ tv abja-nābhāṅghri-saroja-kośa-
durgāśrito nirjita-ṣaṭ-sapatnaḥ
bhuñkṣveha bhogān puruṣātidiṣṭān
vimukta-saṅgaḥ prakṛtiṁ bhajasva***

***(tvaṁ tu) As far as you (Priyavrata) are concerned,
(abja-nābhāṅghri-saroja-kośa-durgāśrito) you have inherited the
pious budding lotus flower feet of Sri Padmanabha, and
being positioned within that lotus bud is like taking shelter
within the strongest fort.***

***(nirjita-ṣaṭ-sapatnaḥ) You have also definitely conquered all
your sense organs.***

***(bhuñkṣva) You can, therefore, enjoy/experience (bhogān) the
material comforts (puruṣātidiṣṭān) which the Supreme Being***

has benevolently handed down to you (cha) while you are engaged in this life of a householder.

(vimukta-saṅgaḥ) Thereafter, you can discard all your bondings with everything in this world (bhajasva) and attain (prakṛtiṁ) your own true form (the position of being self realized).

Note : What Lord Brahma is explaining through the above stanza is that both the methods of deeds of fruitive actions as well as the method of deliverance have been prescribed by that Supreme Being. One should not say that either of them is good or bad. When one person concentrates with total devotion towards that Supreme Being and does all his deeds and actions dedicating unto Him, and carries on his life accordingly, that will lead to the path of deliverance and through that to the ultimate merging of oneself with that Supreme Principle.

Therefore, Lord Brahma is telling Priyavrata that by accepting the instructions of his father and taking over the responsibility of the administration of the kingdom, he will never face any hurdle towards progressing through the path of deliverance. He reassures that there can not be any doubt about it, as Priyavrata is matured enough to understand this principle.

This is the context in which one has to take the advice of Lord Brahma to Priyavrata.

Stanza 20

śrī-śuka uvāca

iti samabhihito mahā-bhāgavato bhagavatas tri-bhuvana-guror anuśāsanam ātmano laghutayāvanata-śirodharo bādham iti sabahu-mānam uvāha.

(śrī-śuka uvāca) Sri Sukha Brahmarshi continued his discourse to King Pareekshit:

(iti samabhihitah mahā-bhāgavataḥ) Priyavrata, who was the greatest devotee of Shri Hari and who was advised by Lord Brahma in this manner,

(ātmanaḥ laghutayā) realizing that his own knowledge is very little as compared to that of Lord Brahma,

(anuśāsanam) accepted the instructions (bhagavataḥ) of Lord Brahma, (tri-bhuvana-guroḥ) Who is the teacher for all the three worlds,

(āvanata-śirodharah) prostrated before Him (bādham iti) by saying “let it be so”,

(sabahu-mānam uvāha) and very respectfully accepted the responsibility of taking over the reign of the kingdom.

Stanza 21

**bhagavān api manunā yathāvad upakalpitāpacitiḥ priyavrata-nāradayor
aviṣamam abhisamīkṣamāṇayor ātmasam avasthānam avān-manasaṁ
kṣayam avyavahr̥taṁ pravartayann agamat.**

(bhagavān api manunā yathāvat upakalpitāpacitiḥ) Lord Brahma was appropriately worshipped by Svayambhuva Manu as well.

(priyavrata-nāradayoḥ aviṣamam abhisamīkṣamāṇayoḥ) As Priyavrata and Saint Narada were looking at Lord Brahma, without showing any sign of ill feeling,

Lord Brahma, (ātmasam avasthānam avān-manasaṁ kṣayam) left for His abode which is the form of one’s own real self, and which cannot be perceived through words and mind,

(avyavahr̥taṁ pravartayann agamat) meditating upon that Supreme Principle, Which is beyond any describable words and which has no specific characteristic at all.

Stanza 22

manur api pareṇaivam̐ pratisandhita-manorathaḥ surarṣi-varānumatenātmajam akhila-dharā-maṇḍala-sthiti-guptaya āsthāpya svayam ati-viṣama-viṣaya-viṣa-jalāśayāśāyā upararāma.

(manuḥ api pareṇaivam̐ pratisandhita-manorathaḥ) The wish of Svayambhuva Manu was thus made possible by Lord Brahma.

(surarṣi-varānumaten) With the permission of Saint Narada, (akhila-dharā-maṇḍala-sthiti-guptaye) Svayambhuva Manu, keeping in his mind the sole purpose of ensuring welfare for the entire earth, (ātmajam āsthāpya) appointed his son Priyavrata as the ruler, (svayam ati-viṣama-viṣaya-viṣa-jalāśayāśāyā upararāma) and withdrew himself from this part of the insurmountable poisonous waters of material desires.

Note : Through the following stanza, it is being concluded as to how, Priyavrata, who was till now positioned in his own self, ruled the kingdom leading the life of a responsible householder.

Stanza 23

iti ha vāva sa jagatī-patir īsvarecchayādhiniveśita-karmādhikāro 'khila-jagad-bandha-dhvaṁsana-parānubhāvasya bhagavata ādi-puruṣasyāṅghri-yugalānavarata-dhyānānubhāvena parirandhita-kaṣāyāśayo 'vadāto 'pi māna-vardhano mahatām mahītalām anuśāśāsa.

(iti ha vāva sa jagatī-patiḥ) As things have happened this way, Priyavrata, who had thus become the ruler of the whole world,

(īśvarecchayādhiniveśita-karmādhikāraḥ) took over the authority of carrying out his duties as determined by the divine order.

('khila-jagad-bandha-dhvaṁsana-parānubhāvasya bhagavataḥ ādi-puruṣasya) Being totally devoted to Sri Bhagavan, That very first being with such great powers which has the capacity to remove the illusionary bondings of the entire inhabitants of the world,

(āṅghri-yugalānavarata-dhyānānubhāvena) Priyavrata continuously and constantly remembered His pious lotus feet, because of which (parirandhita-kaṣāyāśayaḥ avadātaḥ api) Priyavrata had burnt out all the dirt in his mind already and was now a man with very pure heart.

(mahītalām anuśāśāsa) However, this did not prevent him from ruling the entire earth very strictly by executing appropriate and necessary actions,

(mahatām māna-varḍhanaḥ) which ensured great honour to Lord Brahma and other divine personalities because Priyavrata was ruling the earth through their authority.

Stanza 24

atha ca duhitaraṁ prajāpater viśvakarmaṇa upayeme barhiṣmatīm nāma tasyām u ha vāva ātmajān ātma-samāna-śīla-guṇa-karma-rūpa-vīryodārān daśa bhāvayām babhūva kanyām ca yavīyasīm ūrjasvatīm nāma.

Stanza 25

āgnīdhredhmajihva-yajñabāhu-mahāvīra-hiraṇyareto-ghṛtapṛṣṭha-savana-medhātīthi-vītihoṭra-kavaya iti sarva evāgni-nāmānaḥ.

(atha ca viśvakarmaṇaḥ prajāpateḥ duhitaraṁ barhiṣmatīm nāma upayeme. u ha vāva) Subsequently, Priyavrata married the daughter of

***the Prajapati Vishwakarma, by name Barhishmati. Oh !
What a wonder! This is definitely ordained by the Divine.***

***(tasyām ātma-samāna-śīla-guṇa-karma-rūpa-vīryodārān daśa ātmajān)
Priyavrata begot in Barhishmati ten sons who all had similar
qualities of Priyavrata in regard to character, good deeds,
beauty, valour, courage, compassion etc., adding to their
greatness.***

***(yavīyasīm ūrjasvatīm nāma kanyām ca bhāvayām babhūva) Priyavrata
and Barhishmati also had a daughter, younger to all the
above ten sons, by name Urjaswati.***

***(āgnīdhredhmajihva-yajñabāhu-mahāvīra-hiraṇyareto-ghṛtapṛṣṭha
-savana-medhātithi-vītihotra-kavaya iti sarva evāgni-nāmānaḥ.)
The names of all the sons, āgnīdhra, idma jihva, yajñabāhu,
mahāvīra, hiraṇyareta, ghṛtapṛṣṭha, savana, medhātithi,
vītihotra, kavi, were synonymous with the name of the Fire
God.***

Stanza 26

***eteṣāṃ kavir mahāvīraḥ savana iti traya āsann ūrdhva-retasas ta ātma-
vidyāyām arbha-bhāvād ārabhya kṛta-paricayāḥ pāramahaṃsyam
evāśramam abhajan.***

***(eteṣāṃ kavīḥ mahāvīraḥ savanaḥ iti trayah) Among these sons,
three of them namely, kavi, mahāvīra and savana,
(ūrdhva-retasaḥ āsan) were perpetual students observing the
vow of chastity.***

***(ātma-vidyāyām kṛta-paricayāḥ) All three of them, because of their
involvement in the learning process of matters concerning
self realization (te arbha-bhāvāt ārabhya) right from their young
age, (pāramahaṃsyam āśramam eva abhajan) accepted the way of
life of Paramahansa (the highest spiritual order).***

Stanza 27

tasminn u ha vā upaśama-śīlāḥ paramarṣayah sakala-jīva-nikāyāvāsasya bhagavato vāsudevasya bhūtānām śaraṇa-bhūtasya śrīmac-caraṇāravindāvirata-smaraṇāvigalita-parama-bhakti-yogānu-bhāvena paribhāvitāntar-hṛdayādhigate bhagavati sarveṣām bhūtānām ātma-bhūte pratyag-ātmany evātmanas tādātmyam aviśeṣeṇa samīyuh.

(tasminn u ha vai) All the three of them became very much advanced in their position of the highest order of Sannyasa known as Paramahansa.

(upaśama-śīlāḥ paramarṣayah) They became the greatest saints among all the saints and had totally given up the desires of their sense organs.

(śrīmac-caraṇāravindāvirata-smaraṇāvigalita-parama-bhakti-yogānu-bhāvena) Those three of them never got themselves disconnected from the auspiciousness of the devotional service to the Bhagavan, as they were constantly and continuously meditating upon the pious lotus feet (bhagavataḥ vāsudevasya) of Sri Vasudeva,

(sakala-jīva-nikāyāvāsasya) Who is the One in Whom all the life forms inhabit,

(bhūtānām śaraṇa-bhūtasya) and Who is the one Who can be taken shelter upon by those persons who are fearful of the worldly life,

(paribhāvitāntar-hṛdayādhigate sarveṣām bhūtānām ātma-bhūte pratyag-ātmani bhagavati eva) Who resides intrinsically within the hearts which have been made pure (through continuous devotional service and pure thoughts), and Who is the inherent Being in all the living and nonliving beings.

(aviśeṣeṇa ātmanah tādātmyam samīyuh) Due to the above reasons, by making themselves in conjunction with that Supreme Being, without having any medium in between them, they became a single entity with that Supreme Truth, (known as Bhagavan) meaning thereby they attained Moksha (deliverance).

Stanza 28

anyasyām api jāyāyām trayah putrā āsann uttamas tāmaso raivata iti manvantarādhipatayah.

(anyasyām jāyāyām api) Priyavrata, through his other wife, (trayah putrā āsann) had three sons (uttamah tāmasah raivatah iti) namely Uttamah, Tāmasah, Raivatah . (manvantarādhipatayah) They became the heads of three different Manvantaras.

Stanza 29

evam upaśamāyaneṣu sva-tanayeṣv atha jagatī-patir jagatīm arbudāny ekādaśa parivatsarāṇām avyāhatākhila-puruṣa-kāra-sāra-sambhṛta-dor-daṇḍa-yugalāpīḍita-maurvī-guṇa-stanita-viramita-dharma-pratipakṣo barhiṣmatyāś cānudinam edhamāna-pramoda-prasaraṇa-yauṣiṇya-vrīḍā-pramuṣita-hāsāvaloka-rucira-kṣvely-ādibhiḥ parābhūyamāna-viveka ivānavabudhyamāna iva mahāmanā bubhujē.

(evam sva-tanayeṣu upaśamāyaneṣu) While his three sons, as explained earlier, were pursuing the path towards deliverance,

(atha mahāmanāḥ jagatī-patīḥ) that greatest ruler of the world, Priyavrata,

(avyāhatākhila-puruṣa-kāra-sāra-sambhṛta-dor-daṇḍa-yugalāpīḍita-maurvī-guṇa-stanita-viramita-dharma-pratipakṣah) reigned the earth with all his powers,

which can be attributed to the greatest of the human beings, with his capacity of perseverance without any inconsistency, by making all his enemies comply with the righteous principles just by the vibrating sound of the pull of the string of his bow without even going to the war with them;

(parābhūyamāna-vivekaḥ iva) and (when it came to his wife) pretending to have lost his analytical thinking (ānavabudhyamānaḥ iva) and appearing to have lost his sense of judgement,

(anudinam barhiṣmatyāḥ) enjoyed on day to day basis the company of his wife Barhishmati,

(edhamāna-pramoda-prasarāṇa-yauṣiṇya-vrīḍā-pramuṣita-hāsāvaloka-rucira-kṣyely-ādibhiḥ) who was overjoyed with his achievements and who rendered continuous service to him by praising him, while all the time sensuously attracting him, as most of the women do, through her smiling look, shying behaviour, and exchanging pleasing words,

(parivatsarāṇām ekādaśa arbudāni jagatīm bubhuje) and thus ruled the world for ten crore human years.

Note : After explaining the righteous rule of Priyavrata and the way he kept his distance from the enjoyment of worldly comforts (by only pretending to be indulging in such things), his great valour and courage are being explained below.

Stanza 30

yāvad avabhāsayati sura-girim anuparīkrāman bhagavān ādityo vasudhātalam ardhenaiiva pratapaty ardhenāvachchādayati tadā hi bhagavad-upāsanopacitāti-puruṣa-prabhāvas tad anabhinandan samajavena rathena jyotirmayena rajanīm api dinam kariṣyāmīti sapta-kṛtvastaraṇim anuparyakrāmad dvitīya iva pataṅgaḥ.

(bhagavān ādityaḥ) The Sun God, (sura-girim anuparīkrāman) by encircling the Meru mountain, (yāvat vasudhā-talam avabhāsayati) is supposed to make the entire earth shine with His brightness, (ardhena eva pratapati) whereas He was only able to brighten half the part of the earth at time (ardhena avacchādayati) and while leaving the remaining half in darkness.

(tadā hi tat anabhinandan) Not satisfied with this situation, Priyavrata, (bhagavad-upāsanopacitāti-puruṣa-prabhāvabhagavad-upāsanopacitāti-puruṣa-prabhāvaḥ) having acquired the greatest valour among all the human beings which had grown in him enormously because of his dedicated worship to Sri Bhagavan, (rajanīm api dinam kariṣyāmi iti) decided to make even the nights shine with brightness, (samajavena jyotirmayena rathena) mounted upon his chariot equalling to the power, brightness and speed of that of the chariot of the Sun God in all respects, (dvitīya pataṅgaḥ iva) just like the real Sun God, (sapta-kṛtva paryakrāmat) circled around seven times (taraṇim anu) as if he was another Sun.

Note : *The interpretations of the above stanza have to be taken in such a manner that during the rule of Priyavrata everyone followed righteous path, he was able to ensure rule of law and removed ignorance wherever they existed. All these could be possible for him because he was firstly a devotee of the Bhagavan and only thereafter he considered himself as the ruler. None of the worldly ways of life affected his thinking. He just carried out the duties dedicating everything to the Bhagavan and never expected any appreciation or hankered after material comforts both of which were available right before him in plenty.*

Stanza 31

ye vā u ha tad-ratha-caraṇa-nemi-kṛta-parikhātās te sapta sindhava āsan yata eva kṛtāḥ sapta bhuvo dvīpāḥ.

Stanza 32

Jambū-plakṣa-śālmali-kuśa-krauñca-śāka-puṣkara-samjñās *teṣāṃ*
parimāṇaṃ pūrvasmāt pūrvasmād uttara uttaro yathā-saṅkhyāṃ dvi-guṇa-
mānena bahiḥ samantata upakṛtāḥ.

(u ha ye vai ad-ratha-caraṇa-nemi-kṛta-parikhātāḥ te) Oh ! What a wonder ! In whichever place the trenches or excavations occurred because of the impact of the moving wheels of the chariot of Priyavrata,

(sapta sindhavaḥ āsan) they turned into seven oceans.

(yataḥ eva bhavaḥ sapta dvīpāḥ kṛtāḥ) Because of these oceans the earth became a place of seven islands.

(jambū-plakṣa-śālmali-kuśa-krauñca-śāka-puṣkara-samjñāḥ) Their names are: jambū, plakṣa, śālmali, kuśa, krauñca, śāka, puṣkara.

(teṣāṃ parimāṇaṃ) Please listen about the dimensions of these islands.

(pūrvasmāt pūrvasmāt) As compared to the first and the next island and so on, (uttaraḥ uttaraḥ) each subsequent island (yathā-saṅkhyāṃ dvi-guṇa-mānena) was double the size of the predecessor (bahiḥ samantataḥ upakṛtāḥ) and extended into the waters of the ocean which also occupied such increasing width and length.

Note : First the land mass of an island occupying the waters of the ocean encircling it. Encircling the waters of that ocean there was one island. Encircling that island there was another ocean. This is how there were seven oceans and seven islands. Through the

following stanza the characteristic of the waters of these oceans are being described.

Stanza 33

kṣārodekṣu-rasoda-suroda-ghṛtoda-kṣīroda-dadhi-maṇḍoda-śuddhodāḥ sapta jaladhayaḥ sapta dvīpa-parikhā ivābhyantara-dvīpa-samānā ekaikaśyena yathānupūrvam saptasv api bahir dvīpeṣu prthak parita upakalpītās teṣu jambv-ādiṣu barhiṣmatī-patir anuvratānātmajān āgnīdhredhmajihva-yajñabāhu-hiraṇyareto-ghṛtaprṣṭha-medhātithi-vītihoṭra-saṃjñān yathā-saṅkhyenaikaikasminn ekam evādhi-patiṃ vidadhe.

(*kṣārodekṣu-rasoda-suroda-ghṛtoda-kṣīroda-dadhi-maṇḍoda-śuddhodāḥ sapta jaladhayaḥ*) **These seven oceans which contained respectively salt water, sugar cane water, liquor, ghee, milk, curd and pure water,**

(*sapta dvīpa-parikhā iva*) **remaining just like the trenches of these seven islands,**

(*ābhyantara-dvīpa-samānāḥ*) **were equal to the size of each of these islands they covered,**

(*yathānupūrvam ekaikaśyena*) **and in seriatim, individually (*saptasv dvīpeṣu api bahiḥ*) covered from outside each of those seven islands (*paritaḥ prthak upakalpītāḥ*) from end to end with specific identity.**

(*barhiṣmatī-patiḥ teṣu*) **Priyavrata, the husband of Barhishmati, (*vidadhe*) appointed (*anuvratānātmajān*) his obedient sons, (*āgnīdhredhmajihva-yajñabāhu-hiraṇyareto-ghṛtaprṣṭha-medhātithi-vītihoṭra-saṃjñān*) whose names were āgnīdhra, idma jihva, yajñabāhu, hiraṇyaretaḥ, ghṛtaprṣṭhaḥ, medhātithi, vītihoṭraḥ, (*adhi-patiṃ*) as rulers (*jambv-ādiṣu*) of these islands**

(*yathā-saṅkhyenaikaikasminn ekam eva*) **individually for each of those islands respectively.**

Stanza 34

duhitaraṁ corjasvatīm nāmośanase prāyacchad yasyām āsīd devayānī nāma kāvyā-sutā.

(*duhitaraṁ urjasvatīm nāmośanase prāyacchat ca*) **Priyavrata also gave his daughter, Urjaswati, in marriage to the saint Sukra.**

(*yasyām devayānī nāma kāvyā-sutā āsīt*) **In this Urjaswati was born the daughter of the saint Sukra with her name as Devayani.**

Stanza 35

*naivam-vidhaḥ puruṣa-kāra urukramasya
puṁsām tad-aṅghri-rajāsā jita-ṣaḍ-guṇānām
citram vidūra-vigataḥ sakṛd ādadīta
yan-nāmadheyam adhunā sa jahāti bandham*

(*puṁsām*) **For those persons (*urukramasya*) who belong to Shri Hari, (*jita-ṣaḍ-guṇānām*) who have conquered their six sense organs inclusive of their mind (*tad-aṅghri-rajāsā*) through the dust particles of His pious lotus feet (through continuous devotional service to Shri Hari), (*evam-vidhaḥ*) these kinds of (*puruṣa-kāraḥ*) individual achievements (*na citram*) are not impossible to happen.**

(*yan-nāmadheyam*) **When the pious name of Shri Hari (*ādadīta*) is recited (*sakṛt*) once only, (*vidūra-vigataḥ*) even by a person of low intellect and culture, (*saḥ adhunā*) the person is instantly (*jahāti*) relieved of (*bandham*) his bondings with this material world.**

Note : After concluding the great achievements of Priyavrata, his deliverance from this material world are being described through the following stanzas.

Stanza 36

sa evam aparimita-bala-parākrama ekadā tu devarṣi-caraṇānuśayanānu-patita-guṇa-visarga-saṁsargeṇānirvṛtam ivātmānaṁ manyamāna ātma-nirveda idam āha.

(*evam aparimita-bala-parākramaḥ*) **As Priyavrata was ruling in this manner with his great valour and courage,**
(*saḥ ekadā tu*) **once,**
(*devarṣi-caraṇānuśayanānu-patita-guṇa-visarga-saṁsargeṇa*) **because of his coming into contact with the material world due to the reign of the kingdom which came over his shoulders after he did devotional service to Sri Narada, (manyamānaḥ) and feeling (ātmānaṁ anirvṛtam iva) vanity and frivolousness within,**
(*ātma-nirvedaḥ idam āha*) **said to himself with disgust the following words.**

Stanza 37

*aho asādhv anuṣṭhitam yad abhiniveśito 'ham indriyair avidyā-racita-viṣama-
viṣayāndha-kūpe tad alam alam amuṣyā vanitāyā vinoda-mrgaṁ māṁ dhig
dhig iti garhayāṁ cakāra.*

(*aho asādhv anuṣṭhitam*) **“Oh! What a pity! I have been doing the most inappropriate things (by taking over the reign of the kingdom).**

(*yat aham indriyaiḥ*) **Because of this, with all my sense organs,**
(*abhiniveśitaḥ*) **I have been pushed into**
(*avidyā-racita-viṣama-viṣayāndha-kūpe*) **the darkest well of the material world of illusions (total ignorance).**

(*tat alam alam*) Therefore, it is enough, it is enough for me.
 (*dhik dhik*) I condemn myself, condemn myself (*vinoda-mrgam mām*) because I have become a toy like a playful captive monkey (*amuṣyā vanitāyā*) in the hands of the woman (the powers of illusions known as *Maya Shakti*, which is ignorance).
 (*iti garhayām cakāra*) He condemned himself in this manner.

Stanza 38

para-devatā-prasādādadhigatātma-pratyavamarśenānupravṛttebhyaḥ putrebhya imām yathā-dāyaṁ vibhajya bhukta-bhogām ca mahiṣīm mṛtakam iva saha mahā-vibhūtim apahāya svayaṁ nihita-nirvedo hṛdi gṛhīta-hari-vihārānubhāvo bhagavato nāradasya padavīm punar evānususāra.

(*adhigatātma-pratyavamarśena*) Having acquired the self realization (*para-devatā-prasādāt*) because of the blessings of Shri Hari, upon Whom Priyavrata’s devotion got totally focussed,
 (*hṛdi svayaṁ nihita-nirvedaḥ*) he became a person within whom there arose steadfast disconnect between him and the material world,
 (*gṛhīta-hari-vihārānubhāvaḥ*) got involved deeply in matters of meditation and remembrance of the pastimes of Shri Hari while simultaneously distancing himself from material enjoyment;
 (*imām yathā-dāyaṁ vibhajya*) he partitioned this earth proportionately (*anupravṛttebhyaḥ putrebhyaḥ*) among all his obedient sons,
 (*mṛtakam iva apahāya*) gave up his wife just like a body without having life,
 (*bhukta-bhogām mahiṣīm ca*) to whom he had all along been giving only enjoyment,
 (*saha mahā-vibhūtim*) also gave up simultaneously his prosperous and gigantic kingdom,

(anusasāra) whereafter pursued (bhagavataḥ nāradasya padavīm) the path as shown by Sri Narada (punaḥ eva) once more again. (He followed the path of deliverance thereafter).

Stanza 39

*tasya ha vā ete ślokāḥ —
priyavrata-kṛtaṁ karma
ko nu kuryād vineśvaram
yo nemi-nimnair akaroc
chāyām ghanan sapta vāridhīn*

(tasya ha vā ete ślokāḥ —) These slokas describe the greatness which Priyavrata had already acquired in himself.

(kaḥ nu) Who else, (īśvaram vinā) other than that Shri Bhagavan Himself, (kuryāt) can execute (priyavrata-kṛtaṁ karma) such actions which Priyavrata had done, (yaḥ) as he (chāyām ghanan) removed the darkness from the earth (akarot) and created (sapta vāridhīn) the seven oceans (nemi-nimnair) through the excavations he made by the wheels of his chariot at the places where he travelled in this world?

Stanza 40

*bhū-saṁsthānaṁ kṛtaṁ yena
sarid-giri-vanādibhiḥ
sīmā ca bhūta-nirvṛtyai
dvīpe dvīpe vibhāgaśaḥ*

(bhū-saṁsthānaṁ) Different categories of habitations on this earth (kṛtaṁ) were created (yena) by this Priyavrata.

(bhūta-nirvṛtyai) For the purpose of convenience of the inhabitants of the world, (dvīpe dvīpe) in each and every island, (vibhāgaśaḥ) he made definite and separate (sīmā ca)

boundaries as well (sarid-giri-vanādibhiḥ) demarcated with the help of the rivers, mountains, forests etc.

Stanza 41

***bhaumaṁ divyaṁ mānuṣaṁ ca
mahitvaṁ karma-yogajam
yaś cakre nirayaupamyam
puruṣānujana-priyaḥ***

(yaḥ) This Priyavrata, (puruṣānujana-priyaḥ) Who was highly devoted to that Supreme Being (Who was always in the company of his most endearing people who were devoted to that Supreme Being),

(cakre) considered (mahitvaṁ) all the material comforts (karma-yogajam) coming up to oneself because of fruitive deeds and actions,

(mānuṣaṁ ca) in the world of the humans (the earth),

(divyaṁ) in the higher planetary world,

(bhaumaṁ) or in the lower world,

(nirayaupamyam) as equal to that of hell.

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This concludes the first chapter of Volume five of Srimad Bhagavatam

Hari Om